Islamic Development of Students at Boarding Schools Sirajul Walidain

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A R T I C L E I N F O

A B S T R A C T

Pesantren education has its own curriculum in accordance with the objectives of the pesantren, the curriculum is structured by combining religious education as a provision of religious knowledge and general knowledge. On the other hand, the role of the santri administrator is very important for the santri. Management also helps in understanding Islamic religious education. This study aims to determine the important role of boarding school administrators in Islamic religious education. This study used qualitative research methods. The data collected in this study is based on the results of observations, interviews, and also documentation. The results of this study reveal that the board plays an important role in the sustainability of Islamic religious education in Islamic boarding schools. Because the administrators who are mandated by the caregivers must be responsible for the work program, the teaching and learning process takes place and the formation of students.

INTRODUCTION

Education is a very important institution in Indonesia (Khozin, 2001). So that it becomes a supporting factor to advance the nation's civilization (Imam Tabroni et al., 2021). Education is an activity to foster and develop human potential both physically and spiritually (Tabroni, 2019). With education humans can become knowledgeable so that it has a positive impact on human life. On the other hand, education provides skills, mental abilities, and so on (Tabroni & Purnamasari, 2022).

Education is an effort that is deliberately chosen to influence and help children with the aim of increasing knowledge, physical and morals so that they can slowly lead children to their highest goals and aspirations. In order for the child to have a happy life and what he does can benefit himself, society, nation, state and religion. Apart from that education is an effort to help children to be able to carry out their life tasks independently and responsibly and education is an adult human effort in guiding immature humans towards maturity (Imam Tabroni et al., 2022).

To realize civilized human beings through education is not a very easy matter (Takaya, 2013). Many factors hinder its implementation. Educational institutions consist of two, namely formal and non-formal education. This formal education consists of elementary, middle, high school, and college levels. In learning it is regulated by the ministry of education and the ministry of religion (Tabroni et al., 2022). Of course, in formal education there is PAI learning. This learning relates to Islamic religious education.

In Islamic religious education, this is not only learned in class, but must be applied in everyday life (Imam Tabroni, Sovani Rizky Handayani, 2021). Some of the students have also received non-formal education, namely Islamic boarding schools. Islamic boarding schools are non-formal institutions in Indonesia as well, these institutions have their own curriculum which is different from formal education (Tabroni & Budiarti, 2021). Islamic boarding schools are the oldest Islamic educational institutions in Indonesia. The institution consists of Kyai as teachers, students as students, books as learning centers, mosques as activity centers, and dormitories as residence (Dhofier, 1994). In the Islamic boarding school there are santri administrators who play a role in the management of the boarding school, especially in learning. These students or students are assisted by administrators in learning.

Administrators play an important role in dealing with all matters relating to students. Especially in Islamic religious education. So formal and informal education is closely related. One example of the lack of Islamic religious education is that there are still those who are negligent in carrying out the obligations of worship, are not disciplined in reading the Qur'an, and unfortunately there are those who are not good at manners. This is especially true for new students entering Islamic boarding schools. Thus the importance of pesantren administrators in Islamic religious education for students. So that I will examine the role of administrators of Islamic boarding schools in Islamic religious education.

LITERATURE REVIEW

Islamic boarding schools are the oldest non-formal education and Islamic institutions in Indonesia (Azra, 2012). The beginning of this education is traditional which is institutionalized in society, especially in rural areas. Islamic boarding schools are to study religious sciences as a way of life. Islamic boarding schools which first appeared 300-400 years ago. Islamic boarding schools are spread throughout Indonesia, especially in Java. It has a very unique curriculum, not because of institutions that have existed in Indonesia for a long time, but because of the culture, methods, and networks that exist within Islamic boarding schools. The term pesantren comes from the word santri with the addition of a prefix and a suffix so that it means a place for students to live and study.

Manfred Ziemek believes that there are several types in Indonesia as follows (Qomar, 2002):

1. Type A Islamic boarding schools, namely Islamic boarding schools that have a very traditional curriculum. Islamic boarding schools that still maintain their traditional values in the sense that they do not experience significant transformation in their education system or there are no prominent innovations in their pesantren style and this type of pesantren still exists to maintain the traditions of classical pesantren with their Islamic style.

2. Type B Islamic Boarding Schools, namely Islamic boarding schools that have physical similarities, such as; mosques, clerics' houses, huts or dormitories provided for the students, mainly for students who come from far away areas, as well as being a study room. These pesantren are usually traditional pesantren which are very simple and at the same time are characteristic of traditional pesantren. The learning systems for this type are individual (sorogan), bandungan, and wetonan.

3. Type C Islamic boarding schools, or salafi Islamic boarding schools, are coupled with school institutions (madrasah, high school or vocational schools) which are the characteristics of renewal and modernization in Islamic education in Islamic boarding schools. Even so, the pesantren does not eliminate the original learning system, namely the sorogan, bandungan, and wetonan systems carried out by kyai or ustadz.

4. Type D Islamic boarding schools, namely modern Islamic boarding schools, these Islamic boarding schools are open to the public, this pesantren style has undergone a very significant transformation both in the education system and in its institutional elements. Subject matter and learning systems already use modern and classical systems.

5. Type E Islamic boarding schools, namely Islamic boarding schools that do not have formal educational institutions, but provide opportunities for students to study at a formal education level outside the Islamic boarding school. This type of pesantren can be found in salafi pesantren and the number in the archipelago is relatively smaller compared to other types.

From the summary above, there are many types of pesantren in Indonesia. It can be classified that Islamic boarding schools are divided into two systems that are adhered to in learning, namely traditional and modern. So that pesantren is

an education that can be said to be advanced and good for students (Ading Kusdiana, 2014). A role is an interaction or a strong part of a position or position, assuming a person plays the rights or commitments that are in accordance with his position then the individual has played the role . Roles are divided into three types, namely roles active, participative and passive.

a. The active role is the full role of the individual to always be dynamic in carrying out his activities in an organization. This can be seen from the presence and commitment to an organization.

b. Participatory roles are those completed by a person based on the motivation behind the need or only for a certain period of time.

c. Passive roles are roles that are not performed by people. For this situation, the passive role is only used as an image in certain circumstances in people's lives.

Pondok Management is a term for someone who is entrusted by the Caregiver to help and guide at Islamic Boarding Schools (Ag, n.d.). The mandate and responsibilities of the management are given to people or students who are considered capable of carrying out the mandate that has been entrusted to that person. The Board of Directors of the Islamic Boarding School is selected based on the formation meeting and with the approval of the Caregiver, through a decree (decree) issued by the Islamic Boarding School (Apud, 2020).

The task that must be carried out by the boarding school administrators is to comply with and realize the work program that has become a decision at the plenary session, to provide supervision and guidance to the students so that they feel comfortable and at home in the Islamic boarding school. Maintain all the facilities and comfort of the Pondok Pesantren environment. Boarding School administrators play an important role in Islamic Boarding Schools as well as helping and being an extension of Caretakers when it is not possible for Caregivers to work directly due to several factors.

The definition of Islamic religious education in the opinion of some experts is as follows:

a. Islamic religious education is a conscious and planned effort in preparing students to know, understand, live, to believe, the teachings of Islam, accompanied by guidance to respect adherents of other religions in relation to inter-religious harmony so that national unity and integrity are realized. In this case, Islamic religious education is a deliberate activity to guide people in understanding and living up to the teachings of Islam and accompanied by demands to respect adherents of other religions.

b. Islamic religious education is an effort to foster and nurture students so that they can always understand Islamic teachings as a whole. Then live the goal, which in the end practice and make Islam as a way of life. Here, Islamic religious education is not only tasked with preparing students in order to understand and live up to Islamic teachings but at the same time make Islam a way of life.

c. essence of education is the process of transferring values, knowledge and skills from the older generation to the younger generation so that the younger

generation is able to live. Therefore, when we call Islamic religious education, it will include two things:

1. Educating students to behave in accordance with Islamic values or morals;
2. Educate students to study subject matter of Islamic teachings in the form of knowledge of Islamic teachings.

d. According to Ahmad Supardi quoted by Ahmad Tafsir, et al that Islamic religious education is education based on Islam or Islamic religious guidance in fostering and forming Muslim individuals who are devoted to Allah SWT, love compassion for their parents and their fellow human beings and also to their homeland as gift given by Allah Swt. In this case, Islamic education is a guidance that is carried out to form a Muslim person who loves the motherland and fellow human beings (Tafsir, 2008). So we can conclude that Islamic religious education is education that prepares students to understand, believe in and practice Islamic teachings by conducting coaching, teaching, and training to achieve the learning objectives of PAI.

METHODOLOGY

This study uses qualitative research methods . The data collected in this study was based on the results of observations, interviews and documentation. The population is administrators and students at the Sirojul Walidain Islamic Boarding School. Interviews were conducted with administrators who provide Islamic religious guidance to students. Coaching was confirmed through observation and interviews with students. Examining the literature related to the pattern of guidance from Islamic boarding school administrators to students regarding the knowledge and abilities and practices of Islam in Islamic boarding schools.

Data analysis uses the final results of in-depth analysis of the results of observations, interviews and documentation. The author does not only conclude data on one research technique, but comprehensively develops three techniques, namely observation, interviews and documentation. In addition, to add information about Islamic religious development by administrators, the author explores additional data and pros and cons of data on Islamic religious development by administrators to students. Data interpretation is carried out based on a thorough review of the literature and interpreting the data by involving logical, structured and accountable arguments. The most recent and relevant research literature is added to provide a more concrete and comprehensive meaning.

RESEARCH RESULT AND DISCUSSION

Sirajul Walidain Islamic Boarding School is one of the Islamic boarding schools located in the Sumurugul area, Wanayasa sub-district, Purwakarta district. At this Islamic boarding school, there are 60 male and female students who are in their teens. As mentioned above, in every pesantren there must be students who are trusted to be administrators. Administrators who are mandated

by pesantren caretakers must be able to be responsible in carrying out their obligations.

Managers who are given the mandate have a role as a leader, role model, as well as monitoring. As a leader, the board must be able to lead and manage its members in achieving the desired goals. The two administrators are role models, which means that the administrators are an example for the students, which means that the administrators must be able to set a good example. And the three administrators act as monitors, meaning that the administrators live together with the students on a daily basis, which means they must be able to monitor the behavior of the students, because of course caregivers cannot fully monitor all students. And as the caretaker's trust, the caretaker is also a bridge between caregivers and students, as well as between parents and caregivers.

Technically as administrators, they provide coaching and guidance to the technical stage. This stage is the main task of the management to make direct decisions in accordance with the rules set by the Islamic boarding school. Recitation activities, cleaning the yard of the kiai and ustad's house, cleaning the place for reciting the Koran, reading the Qur'an and other religious activities are the full responsibility of the administrators in the field. Sometimes administrators are given the additional task of fostering and mentoring interests and talents in sports and arts such as football, table tennis, jogging, practicing calligraphy, practicing hadroh and so on.

Activities that are often carried out besides reciting the Koran, namely students are required to pray in congregation, students are also trained to be able to cook themselves every day assisted by the administrators, besides that there are weekly activities that are always carried out, namely reading yasin and muhadloroh, this muhadloroh activity helps students to dare to appear in front of many people. Then there are activities that are held every 6 months, namely PORAS (Santri Sports Week).

Thus, an administrator plays an important role in the continuity of education at Islamic boarding schools, in addition to being a leader, role model, monitor, he must also be creative and active in implementing all Islamic boarding schools' programs (Nurjanah & Tabroni, 2022).

In general, administrators have been able to make programs so that students can understand and carry out religious activities in Islamic boarding schools properly. However, specifically there are still many things that need to be considered by administrators as technical officers in the pattern of coaching that takes place in Islamic boarding schools. The implementation of the five daily prayers is the main task of the management to order, control, and even punish students who are late for congregational prayers. Another task that is no less complex is to monitor and remind other study and religious schedules to be followed according to the existing schedule(Tabroni, Imam, Romdhon, n.d.).

The administrators as mentors who directly come into direct contact with the students almost every day come into contact with and have problems with the students. This fact was revealed none other than because queues felt they were being treated roughly and unfairly. Santri who are used to being treated well by their parents at home will spontaneously resist the harsh actions of the

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